

RELIGION

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from the moon and stated that there were mountains and snow on it. It is commonly stated that the marks on the moon represent a man carrying a bucket. 821
[956]

The stars figure but slightly either in Bella Coola mythology or thought; it is not even known who made them. Two in the Great Bear constellation are called respectively *Tpikita* and *Xingmas*, "Little Girls." A lone star in the same part of the sky, named *Alex*, is said to be following the girls to the forest for illicit intercourse. [773]

Moon, stars, and above all the sun, were, and still are to a certain extent, used by the Bella Coola in computing the passage of time. There are no individuals with the definite prerogative of keeping count of time, but formerly wise old men used to do so.⁴ Differences of opinion were the rule rather than the exception, a condition which often led to bitter disputes concerning the proper date for starting the winter ceremonies. Boas (p. 41) has recorded the Bella Coola calendar in greater detail than the present writer has been able to do. The making of calendrical observations is a lost art, and the following list of the months was all that could be learnt. It will be noted that these agree with Boas in regard to the months in the early part of the year, but not in those between the summer and winter solstices; no explanation is offered for this disparity. 805 ●
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First moon after the summer solstice: *Sikilamiat*, which has the significance, "The Time for Sockeye Salmon to Ascend the River."

Second moon after the summer solstice: *S'isilalit*, "The Time for Eating Dog Salmon."

Third moon after the summer solstice: *S'irwai-ait*, "The Time for Eating Cohoe Salmon."

Fourth moon after the summer solstice: *Sigilpam*, "The Time for Gathering Fern Root," or *Sidakas di An-likwetrax*,

⁴A Kimsquit informant stated that there were professional calendrical experts in his home when he was a young lad although members of the *haxat* society (II, chap. 1) sometimes attended to this matter. [575]
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● 805 "The Coming of *Ane-likwolsaix*."

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Fifth moon after the summer solstice: *uxsiel*, "The Time for *Kusiat* Dances," or *Sigulwais di Sint*, "The Gathering of the Supernatural Beings."

Sixth moon after the summer solstice: *Siumt*, "Sits Down," that is, when the sun reaches the solstice.

First moon after the winter solstice: *Sxwelmwam*, "What Sweeps Away Food," or *Salikl*, "Angry Moon."

Second moon after the winter solstice: *Aleandimut*, "Facing in Both Directions," that is, half the month belongs to winter and half to summer, or *Emolis di Nusakhang*, "The Potlatch of the *Nusakhang*" (I, p. 289).

[825] *Tsilu hram siler the winter solstice. Sisyam*, "When Herrings Spawn." These fish are said to have arrived on the same day of this moon as the winter solstice in the December one.

Fourth moon after the winter solstice: *Siguly*, "Time for Making Salmon Weirs."

Fifth moon after the winter solstice: *Sinomwak*, "Time for Making Hand-Nets for Olachen."

Sixth moon after the winter solstice: *Sisudmi*, "Time for Eating Spring Salmon." It is in this month that the summer solstice occurs.

The chief difficulty experienced by the Bella Coola in computing time rests on the fact that each month is judged by the moon, whereas the main periods of the year depend upon the solstices. One old man, from whom much of this information was obtained, stated that trouble always came at the winter solstice when the month was divided into two sections. The above list is obviously incomplete and incoherent, but it was the best available.

SUPERNATURAL BEINGS

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In any primitive community the social, religious, political, and economic aspects of life are so interwoven that they

See vol. II, p. 8 for a description of this mythical being.

See vol. II, chap. 1, for a description of these dances.

[The Dance of Noaknim]

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THE BELLA COOLA INDIANS

*575 snatches from old songs. The Bella Bella are said to use the
 *796 same compositions from year to year, and recently some of
 [533] these, both tunes and foreign words, have been adopted by
 [177] the Bella Coola. Long ago the marshals would have prohibited this custom even if the user had legitimately obtained the foreign prerogative by marriage.

[805] X As the time draws near for Noaknim to start his voyage, X anxiously consults any of the elder *kukusiut* who may be calendrical experts as to the exact date. The system of reckoning time is not sufficiently exact to avoid errors, but the day ultimately arrives on which, after much discussion, it is agreed that Noaknim is leaving. Word is passed around to the singers, who sleep that night in X's house, ready for their duties on the morrow.

Early in the morning X stands up, gazes fixedly towards the west, and calls out:

[187] "Once more I see what I saw last year," or some other more or less specific claim to a vision.

[773] It is believed that Noaknim must round four points before reaching Bella Coola; in fact, his journey beneath the sea is similar to that of a canoe pushing up one of the long fords.

*[203] Some of the marshals are always in readiness and one of them tells a herald to go to every house, repeating what X has said. This serves both to impress the uninitiated, and to notify the *kukusiut* of what is about to take place. The messenger does so, and when all have gathered, the singers, seated behind the fire, begin to beat out one of the songs composed during the summer months. The theme is of X's phenomenal eye-sight, due to his patron having sent to him the supernatural being, *Nulsumtnam*, at the moment of his departure.

[776] This being does not seem to possess corporeal form, but is rather a sight-producing medium. In the song he is often likened to a swift-flying bird; when the uninitiated hear of this they are suitably impressed with the remarkable ability of X at having such a creature sent to him. X, who has donned a head-dress consisting of the white tails of two eagles, dances

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* 575 salmon are properly looked after, in fact, he is practically the
 * 796 supernatural archetype of the River Guardian. *Imimátnais*,
 776 "The Moorer," is a supernatural child who stays with the
 Resident, and whose sole function appears to be the mooring
 of *Nadáknum's* craft. *Dakdáknumow* is sent by *Imaia* a, who
 in this connection appears to have human intelligence, to greet
Nadáknum, and with him come *Imaia* a's son, *Alimátnum*,¹⁰
 to assist *Nadáknum* in pulling his craft up the river. All these
 beings are patrons for different *Isakiat*. The Resident is also
 known as *Anáitlis*.

* 575 The *Isakiat* assemble in X's house as on the previous
 * 796 occasions; according to some informants two songs are used
 787 on this day, others say only one. The people proceed in the
 [533] usual manner to the lowest house, and make their way up-
 stream. When about half through the village, however, X
 shrieks out that *Namátnum* has brought a call to him. The
 woman and the heralds cry out loudly, X hastily returns to
 his own house, from which the uninitiated are at once expelled,
 and the *Isakiat* whistles sound from within. *Namátnum* is one
 of the supernatural beings who has travelled with *Nadáknum*
 for the sole purpose of bringing a call to X. If the calendarical
 [805] experts have been successful in their reckonings, the November
 [82] moon will first be visible on the night of this day. Several of
 the older men admitted that errors were common, and that
 sometimes four days more had to elapse, in which it was said
 that *Nadáknum* was pulling up the river. As he passes, his
 dancers in the different villages receive their calls on successive
 nights. It is assumed that he can go by several adjacent
 [184] settlements on the same night, but the *Isakiat* season is two or
 three days shorter in *Isma* and the upper villages than in
Shampo a. Exact information on this point was unavailable.

* 575 As already described, *Nadáknum* travels to *Imaia* a, whence
 * 796 he leaps to *Naxpalemaia* and places his pole within the house.
 773 All the supernatural beings crowd in after him to wait for
Aligatim, but as soon as the latter enters, *Nadáknum* seizes his

¹⁰Some informants state that there are four of these beings.

[The Cannibal Dance]

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THE BELLA COOLA INDIANS

* 575 society have recovered from the shock of X's disappearance.
 * 596 Thenceforth the *kanis* dances continue night after night, but
 777 the Cannibal remains hidden. Sometimes he is carried to a
 dance, concealed within a drum; more often he remains within
 the back room of his own house or hides in some lonely part of
 the mountains. Throughout this period he eats little or
 nothing, and formerly used to devour a bowl of roots that
 produced emaciation. The length of concealment depends
 entirely on X. If he desires to impress the uninitiated with the
 dangers which he has survived, he remains hidden for a long
 time; consequently, the period varies from a week to two
 months or even more. On every occasion that a marshal
 addresses the *kanis* he warns them to watch for X's return,
 and garbled accounts of this reach the uninitiated.

When X's relatives and the marshals have decided that
 the Cannibal has been long enough absent, they make arrange-
 ments for him to reappear. The time selected is always the
 night of a *subaran*, and after the departure of the uninitiated
 on the preceding evening the marshals discuss arrangements
 with the *kanis* and allot tasks to various individuals. Sev-
 [102] eral *kanis* shave X's head, except a small patch above the
 [772] forehead, to support the story which he will tell of the high
 winds prevailing in the land above, which blew the hair from
 his head.*

After the dismissal of the uninitiated on the following night
 of *subaran*, the *kanis* make their final arrangements. When
 [103] they judge from the passage of the stars or the state of the tide
 that dawn is at hand, several members of the society climb to
 the roof of the previously selected house. First they sound a
 whistle, then thump on the roof with their feet, and call out:

Xoo, ooo, ooo: this is a cry used by Cannibals returned
 from above which is supposed to indicate a longing for meat.

The *kanis* sleeping within, knowing that their house has
 been selected, are ready as soon as they are awakened. The

*The old man mentioned that in his youth this was done with a sharpened
 piece of bone; he was unable to state what was used in earlier times.

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out that he wants someone to tie up his neck, and, after the usual delay, an uninitiated lad is brought forward for the purpose. The carpenters help him to manipulate the rope, and in reality do the actual tying although they disguise the fact. Then four or five *Adaxiat* seize either end and begin to tug. X cries out as if in pain, the whistles sound, and the women dance. It is most impressive. Finally the head is pulled from the body and falls to the floor, while the apparently headless and lifeless body of X sinks down in the direction taken by the head. Blood and raw flesh are in evidence and the weeping of the women readily convinces non-members that they have watched the decapitation of the dancer. Sometimes the uninitiated themselves are allowed to pull the rope.

The ritual throughout the night is identical with that already described for the Stomach-Cutting dance. The spies guard the doors, refusing access to all, the mourning women sing their songs, the puppets ascend to the land above and are insured into X on their return. At intervals groups of the uninitiated are told to come forward; they circle the fire sun-wise and see that X's head is lying apart from his body, with the blood and flesh and the severed neck visible. Towards dawn hidden strings are fastened to the head and it is drawn slightly towards the body. One of the marshals calls out:

"It moves! It moves! Do you see it?" and a herald answers:

"We see it move."

The slow movement is continued until the uninitiated, who make periodic inspections, are able to say that it has almost rejoined the trunk. As the first glimmer of light appears in the east, one of the carpenters bends over X and takes the opportunity, while he conceals the dancer's body with his own, to hide the false head beneath his blanket; at the same time X stretches his own head up from under his blanket. The subterfuge is not evident to the uninitiated.

The passage of time at night is judged in villages on the coast by the height of the tide, or the movement of stars; the latter is also provided in the inland settlements. If the stars are hidden, an estimate is made by the number of the days known through these means.

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[The Dance of Winwina]

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Another *Isiat* derived the prerogative of having *Winwina* as patron from a myth previously cited (II, p. 43). After Raven had seen *Nadigum* and obtained him for *Allikma-lasie*, he flew down the fiord once more, observed *Winwina*, and made him patron for *Ompemikila*.

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The ritual of the dance of *Winwina* does not vary, irrespective of its origin; accordingly one account will suffice and the performer can be referred to as X.

This dance occurs also at Kimsquit where the repository is actually in the ocean a few yards from shore.

Winwina is supposed to return to Bella Coola when the January moon is full;² accordingly X consults the marshals and makes his preparations slightly before that date. Four days before the full moon, the uninitiated are excluded from the house and a raised enclosure is built between the fire and the back-room. This rite differs from most *Isiat* dances in that the call does not come at this time. Irrespective of whether or not the *Isiat* happen to be present on the evening of this day, X mounts to the enclosure and sits there, looking westward for the return of *Winwina*. Herald's inform the uninitiated in the other houses of what is taking place. X wears a collar of dyed cedar-bark and a head-dress of eagle tail feathers, but his face is not blackened.

For three nights and three days X remains in the enclosure, gazing to the west, and meanwhile no uninitiated dare even to pass outside of his house. As the fourth night is falling, messengers summon the *Isiat* who enter and sit in silence as if waiting for something; the heralds inform non-members that X's vigil will soon be over. After an interval they are likewise called in, and eagerly take their places near the door, where they receive a share of the food being served. Suddenly X jumps down from the enclosure and cries out loudly:

"The supernatural young man has left his child with strangers while he has been on a journey. Now he is returning.

•[805]

²Using as fairly substantial observation the exact date is seldom found.

*533 newly composed whenever required, though in recent years
 *575 old ones have occasionally been re-used owing to lack of ability
 *794 on the part of the singers. The following songs have been
 arranged in the same order as the descriptions of the *kusiut*
 dances at which they were employed.

Song Used for Anusipum-waix, a Kimsquit Man(a)

A *tsawtsawtsawtsawts* | *wasilhwatsawtsawts* | *atsahmstxwimadjudats*
 Everything(d) | shook slightly(c) | when he came(d)

tsawtsawtsawts
 to the first point.

[wordless chorus]

B *tsawtsawtsawts* | *tsawtsawtsawtsawts*
 Have made up their minds | the calendrical experts(r);

tsawtsawtsawts | *anulgwatsawts*
 they have curtailed | through their greed(f).

[wordless chorus]

C *tsawtsawtsawtsawts* | *yaw disupawtsawts* | *yaw diwomatsawts*
 Community calls | water(g) | the dishes

tsawtsawtsawts
 which serves him(h).

(a) Recorded as no. VII D 46a, National Museum of Canada; singer, Jim
 Pollock. This song is said to have been used about 1870.

(b) This is a variant to Song¹⁰⁵.

(c) This is a gratuitous expression, such as are common in *kusiut* songs.

(d) Referring to *tsawtsawts*, the dancer's patron.

(e) That is: The calendrical experts have come to an agreement.

(f) That is: They have abbreviated the period of waiting owing to their greed.
 This song was used by the *kusiut* at one of their gatherings during *tsawtsawts*'s
 approach. As Kimsquit was present on such occasions so it was
 possible to indulge in comments without betraying the secrets of the society. The
 explanation here is that the experts were so greedy to share in the food that they
 agreed to say that *tsawtsawts* had arrived before his proper time.

(g) That is: Water constantly re-fills. By water is meant food and mountain

[534] (h) That is: The dish of which the contents, when distributed, increase his
 status.

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Alakmktum: Supernatural being sent by *Smaien* to meet *Noakym*.*alape-i*, "One Who Is a Guest": The term applied to a youth whose father, a chief, will certainly give a potlatch to start him on the path to social importance though he has not yet done so. Such a lad is served ceremoniously at every feast. [556]*Allex-i*: Abalone-shell covered stick used by one of the first settlers in the beginning of time.*Allex-iastliax*: One of the first women to settle at *Tal-is* in the beginning of time.*alixaki*: Word of uncertain meaning often appended to *luxamum* as complete term for the first night of a *kusius* dance. [575]*alixakum*, "A Dragging Across" (as one does with a heavy log): The term applied to the transmission of a name from a wife to her husband either at marriage or later, when being repurchased. [425]*alixis*: Toasted food of any kind. [553]*Alixumam*: Ancestral name of a *Stux* man. [262]*alixi*: Perforated, adjective. [252]*alixumam*: Those who perform to assist marriage dancers.*Alimadualix*: *Kusius* name of a Bella Coola man.*Al-imulix*: One of the first men to settle at *Tal-is* in the beginning of time. [585]*alixatli*, "Weapons of War": The term applied to the presents distributed by the groom and his relatives to the bride and hers prior to entering her house. [431]*alixakum*: Gifts given in secret, soon after betrothal, by the father of the future groom to the father of the future bride. [584]*alixatli*: Marshal.*Alixman-i*: Immoral supernatural woman; synonym for *Sximximut*.*Alimamulix*: One of the men who came to earth at Mount *Taniti* in the beginning of time.*Alixatli*: Totem-pole erected by the first settlers at *Stux* in the beginning of time.*alixatli*: Lying position with legs close together such as is maintained for four days by an adolescent girl, and also by a widow or a widower. [516]*alix*: *Saxel* song in fast time.*alix*: Rapid beating of time during which a dancer does not try to move his feet in rhythm with it. [533]*Alixman-i*: Daughter of the first settlers at *Sadix* in the beginning of time. [535]*alixman*: *Kusius* dancer whose disguise becomes apparent through an accident.*alixia*: Synonym for *ixumijut*; one of the days of a potlatch, probably that following the appearance of a masked representation of the deceased. [556]*alixia*: 1—Night-time.

2—That part of a Cannibal dance when songs are prepared in the middle of the night.

alix: Come, imperative singular.*Alixia*: 1—One of *Smaien*'s sons in the beginning of time.2—One of the first women to settle at *Naradit* in the beginning of time.*alixatli*: Central seat behind the fire. [412]*alixatli*: Hammer with handle for pounding stakes for fish-ots. [805]*Alixatli*: Mountain on north side of the lower Bella Coola.*alixatli*: One who estimates the passage of time by watching the movements of the sun. [825]*Alix-ixumam*, "The Devourer of Meat Killed by Another": Term used by hunters to Wolf.

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uzsiut, "The Time for *Kusius* Rites": Fifth moon after the summer solstice.

uznyuyut: 1—One of the first men to settle at *Alqalax* in the beginning of time.

2—One of the first men to settle on the lower Kimsquit River in the beginning of time.

3—One of the first men to settle on the upper Kimsquit River in the beginning of time.

4—*Susak* name of a Kimsquit man.

ushulak: One of the supernatural carpenters.

usimimimim: The repurchase of a wife from her husband.

usialk: Synonym for *spudjut*, a present for which a return is not expected.

usumadjut: Hereditary tendency.

usm: *Kusius* name of a *Stux* man.

uray: Red rock cod. The difference between this and *latukit* is problematical.

uslolan: One of the first men to settle at *Lompo-is* in the beginning of time.

uslilawatem'xiamu-al-al: The entrusting of a woman to a husband's care. This phrase is used by a wife's relatives when about to rebuy her as expressing their somewhat boastful sentiments concerning the relations entered into at marriage.

usw-ahlewaljutlax: Sterile supernatural visitation.

utakate: 1—To strengthen, or to shore up.

2—Goods provided by a wife to strengthen her husband's position.

utakakq, "Different from All Others": Bella Bella chief living in the beginning of time.

utakwan-i: Wife of North Wind, a supernatural being resident in a side valley of the upper Bella Coola.

utakwaladjut: Supernatural aid granted to the unfortunate.

utalilawagwandjinas: Son of Raven and one of the first settlers at *Tal-is* in the beginning of time.

utakwalak, "The Track of the Sun": *A'ak* name obtained in the beginning of time.

utawilakmalax: Supernatural name of *usialk*.

usquatan, "Commander": 1—Said to be the word from which *A'quatan* is derived.

2—One of the names of the supreme god.

utlilimawak, "The Circuit": Name assumed by *Smawak* in the beginning of time.

uswaphatadjut: One of the names of Great Blue Heron as thief.

uswal-i: *Kusius* name of a *Stux* man.

uswimale: Kimsquit hunter mentioned in an ancient story.

is-mawak: 1—One of the first men to settle at *Lompo-is* in the beginning of time.

2—One of the first men to settle at *Rivers Inlet* in the beginning of time.

usyalutak, "The Circuit": Name assumed by *Smawak* in the beginning of time.

uspeham, "The Walker": Supernatural being resident in a glacier near the overland trail between *Susloli* and *Tal-is*.

K

kad: 1—Snow.

2—Unidentified berry.

kakwalak: Name obtained from a supernatural being by a Bella Bella man.

kakamit: One of Raven's Crow sisters.

kakak: Crow.

kakakus: Locality in the Bella Coola valley mentioned in an ancient story.

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Lallaxsa: One of the first men to settle on the upper Kimsquit River in the beginning of time.

Laham: Unidentified town on the outer coast mentioned in a *Stux* story of the beginning of time.

Lallaliandimut: Name acquired by one of the first settlers at *Saulsi* in the beginning of time.

Laloxman-a: *Smasan*'s son in the beginning of time.

lalar-i: Small portable canoe.

lalam: Desertion of a spouse.

Laxosmai: 1—"The Copper One."

2—"Snow," in the language of Deer.

lalutmatkywo: Imitation potlatch carried out by *nuxakamy*.

Laknu: Bella Bella Cannibal living in the beginning of time.

Lilixwinimut, "The Scatterer of Eagle Down": Name created by *Smasan* for his son in the beginning of time.

lima: To loot.

Liliskihka: Bella Bella supernatural being who brings food.

lixwinimut: Person of placid disposition.

lida: Bull-roarer.

lit: To excise rot; the word for potlatch, *Am*, is supposedly derived from this.

Am: Potlatch.

Amamit: The binding down of a Cannibal with rope.

Amamim: Unidentified autumn moon, probably the fourth after the summer solstice.

Amalis di Nuxakamy, "The Potlatch of the *nuxakamy*": Second moon after winter solstice.

Amamile, "First of All": One of the first men to settle at *Nakis* in the beginning of time.

iluhwadjut: Shaman's ritual error, such as the curing of one who is ceremonially unclean.

Amakata: Miniature totem-pole such as is used in mourning ceremony.

Amamum: Partnership of a poor man with a chief about to give a potlatch, so that the former may repay debts, for which his poverty required no compensation, and thus start himself on the path towards greatness.

Amamimim: The turning over of a mountain.

Am-yo: Professional name of a female berry-picker.

Amakata: Stick decorated with copper bangles used in mourning rite by one of the first settlers at *Quisai* in the beginning of time.

Am: The painting of the face as a sign of mourning.

Limdimut: Cannibal *luciat* name used by the first settlers at *Saulsi* in the beginning of time.

Amayum: *Kasit* name of a Bella Coola *Amay* Scratcher.

Amale: Aversion.

Amale: 1—*Kasit* name of a *Tinam* man.

2—Shamanistic power.

Amamam: Visitation from the life of a recently dead friend, notification of which is conveyed by a start or other feeling of discomfort.

Amayum: *Kasit* name of a Kimsquit man. The first to use this designation was a relative of the earliest settlers in the beginning of time.

Amamamam, "The Giver of Shamanistic Power": One of the names of *Amay*, here, and hence a designation given to shamans.

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[787]

Nanuteagmam: Woman endowed supernaturally by *Ano^olitwolsais* and serving as patron (f) to a *kusiat* dancer.

nanulliat: Omen of death.

Nunutimukmem: "The One Who Is Thought Of": One of *Tiitapilax-a*'s names and hence a designation given to shamans.

Nunuxmlais: 1—Man dwelling in *Samaque*'s house.

2—*Kusiat* name of a Kimsquit woman.

nanugim: The cry of *hi, hi*, uttered by Cannibals.

Nunuxmoag: *Kusiat* name assumed by a *Stux* woman in the beginning of time.

[424]

nanuxamum: *Kusiat* with right to display a puppet-patron. The difference, if any, between this and *qalatum* is obscure.

Na^oarwathumais: "The Widener": One of Raven's names as chief.

[585]

nup^oasikel-im: Synonym for *pasutam*: Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day.

They are said to be in return for "Food" received from them on many occasions.

Nephithikan: "Heedlessly Deaf": Name taken by a wife in consequence of slights received from her husband's relatives.

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nep^oasato: The binding, by a warrior, of his hair into a top-knot.

nep^oatim-i: Medicine brewed in a skull.

Nep^oamais: "Place of Much *Sagmats*": Village in the middle Bella Coola valley.

Nep^oamais: *Nasqual* name of a Kimsquit man.

Nep^oilapilax-a: One of the first women to settle at Rivers Inlet in the beginning of time.

[805]

nep^oamais: One year.

[828]

nep^oam: Envy, in the sense of desire for something from which one is debarred by lack of prerogative.

nep^oil: "Empty House": House in which a *kusiat* dance is taking place.

nep^oilut: The throwing of grease on a fire to heat, both literally and figuratively, a rival.

[821]

Nep^oilut: 1—Supernatural beings responsible for an eclipse.

2—Eclipse.

[827]

nep^oilutim: Physical strength of the body running down the sides from little finger to little toe.

nep^oamais: Hoot-like cry uttered at the coming of a call for *kuolam* and other important *kusiat* rites.

[777]

nep^oamais: Unexpected stroke of good fortune.

Nep^oamais: *Sagmats* name of a Kimsquit man.

[772]

Nep^oamais: Site of an ancient town on Schomber Pass.

Nep^oilut: The upper heaven.

nep^oam: Woman with thick pubic hair.

Nep^oamais: A *Stux* repository.

Nep^oamais: "Where *Sagmats* Speaks": One of the names of the supreme god's house.

[824]

nep^oamais: Cottonwood buds.

Nep^oamais: "The Place for Catching Salmon": Name assumed by *Sagmats* in the beginning of time.

nep^oam: Cannibal.

Nep^oam: River entering the Bella Coola from the south near *Nep^oilut*.

[535]

nep^oam: Children's dance which serves as training for *kusiat* rites and to provide entertainment.

[869]

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- Saint*: Thunder, anthropomorphized.
Saints: *Kusiat* name of a Kimaquit man.
saints: Historical account; the term does not include ancestral myths or other personal property.
sa-ikalam: 1—Food distributed by the donor of a *kusiat* dance; the term is also applied to presents given instead of food.
 2—Food stored up for this purpose, or even for a meal.
sa-ihpa: Cannibalistic incubus.
sa-ihpa: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
sa-iskahimut: Profession of *kusiat* executioner.
sa-iskahimut: Object obtained by a shaman from a supernatural being and displayed by him.
sa-isk: Socheye *sa-isk*.
Sa-iskahimut: *Algonquin*: One of the sons of the supreme god.
Sa-iskahimut: Supernatural being who has the prerogative of scratching in the land above.
Sa-iskahimut or *Sa-iskahimut*: One of the names of Mount Nashat as chief.
Sa-iskahimut: "The Light Bringer": 1—One of Raven's names as chief.
 2—Ancestral name of a *Sine* man.
 3—A celebrated Bella Coola hunter and chief.
sa-isk: *scat*, *sa-isk*; *scat* plural, *sa-iskahimut*: Comrade, especially one engaged in an enterprise with the speaker.
sa-isk: Spoon-shaped river canoe.
Sa-isk: Village at point between North and South Bentinck Arms.
Sa-isk: River flowing into the middle Bella Coola from the north.
sa-isk: Death, anthropomorphized.
sa-isk: Whetstone, *sa-isk*.
Sa-isk: 1—Kimaquit River.
 2—Village near the mouth of the river.
Sa-isk: Inhabitants of the Kimaquit River valley.
sa-iskahimut: Raft.
Sa-iskahimut: Shaman's name acquired from Death.
sa-isk: Pillow.
sa-iskahimut: "Pillowman": *Kusiat* ceremonial at which no call is present.
sa-isk, *scat*, *sa-isk*, *sa-isk*: Brother or sister younger than speaker, especially the youngest of a family.
Sa-iskahimut: Proper name of a youngest brother mentioned in an ancient story.
sa-isk: Bracken.
sa-isk: Tide flat.
sa-iskahimut: Heart.
Sa-iskahimut: That part of *Sine* which did not fall in the crash at the beginning of time.
Sa-iskahimut: Village on Rivers lake.
Sa-iskahimut: Part of a peculiar respiratory.
Sa-iskahimut: "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.
sa-isk, "Rising Place": Limit of the sun's course. The word for *Da-iskahimut* is concerned with this.
Sa-iskahimut: Leader of musicians.

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sa-gwa-t: String figure.*Saskwanuts*: Harbour on east side of King Island.[227] *sdjidji's*: Movable box-like container which can be raised at a salmon-weir.*Sekukman-a*: 1—Supernatural herring woman, or perhaps herring head.

2—Carrier murderer living in the last century.

[823] *sakilagt*: Rock crystal used in *kusiut* initiation rites.[822] *sakima sidamtek*: River net for salmon.*Satsalant*: Echo.*Saxexhalaix*: Supernatural being who advises the supreme god.*Saxexhwalgelaot six*, "The Strengtheners of the Breathing": One of *Tlitcaplit-an-a's* names, and hence a designation given to shamans.[805] *Sialxelax*: Ancestral name created on earth by a *Somgo-ts* man.[825] *Siafam*, "When Herrings Spawn": Third moon after the winter solstice.[825] *sidaexu*: One of the river sculpins, the so-called cat-fish.● [805] *Sidakant di Ano'likwolsaix*, "The Coming of *Ano'likwolsaix*": Fourth moon after the summer solstice.*sialala*: Servants; the term is used to describe the relationship of the supernatural beings to the supreme god.[805] *Si'ishalit*, "The Time for Eating Dog Salmon": Second moon after the summer solstice.*Si'iswai-sit*, "The Time for Eating Cohoe Salmon": Third moon after the summer solstice.[584] *si'illiukuk*: Presents, given unostentatiously, at the time when a proposal of marriage is broached.[431] *si'igikum*, "The Ability to Walk": Strength or stability as obtained for children by the repurchase of their mother from their father.[583] *Sinai*, "Sits Down": Moon of the winter solstice.[805] *Sisami*, "Time for Eating Spring Salmon": Moon of the summer solstice.*Sikahamuk*, "Time When Sockeye Salmon Ascend the Rivers": First moon after the summer solstice.[104] *siki*, "One who Cures": Functionary who protects novices at *kusiut* and *sasak* rites.*Sikilikimam*: Evil supernatural being who acts as executioner for his fellows in the land above.[805] *Sijuly*, "Time for Making Salmon-Weirs": Fourth moon after the winter solstice.*Sikwaxmela*: *Kusiut* name of a Bella Coola man.*Sikweldjut*: Ancestral name of a *Stux* man.*Siksum*: Chief of mythical house in the sky.[226] *Silins*: Celebrated composer.*silmag*: Salmon-weir.[827] *sinagm'ax*: *Sisak* head-dress.[761] *sininits*: Breath, or power of being alive, an element in the human body.*si-nipadjoanamax*: Hide-and-seek as played by two boys.*Simpicus*: Man led astray by a supernatural being in the beginning of time.[805] *Sinowwak*, "Time for the Use of Olachen Hand-Nets": Fifth moon after the winter solstice.[726] *Sinashemil*, "Where It Spoke": Outpost near mouth of the Kwatin River, occupied to give warning in times of danger.*Sinawshalam*: Benign supernatural being who causes Cannibals to return from the land above.

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Sinugath: One of the first men to settle in the Dean River valley in the beginning of time.

Sinuximast: 1—"Right Hand": Name of a *Stux* repository derived from a supernatural creature.

2—*Kusiut* name of a Bella Coola woman.

sio^omsta: Intangible *kusiut* prerogative of imitating coitus.

sipahydlosuts: Song sung by a *kusiutem* dancer on recovery from apparent death.

siphim: Regular beatings given to a male child.

Sigalyam, "Time for Gathering Fern Root": Fourth moon after the summer solstice.

Sigalunam: Rain after storm, anthropomorphized. This presumably refers to rain that comes after violent thunder.

Sigulmaix di Siut, "The Gathering of the Supernatural Beings": Fifth moon after the summer solstice.

sigaldjut: Term of opprobrium applied to one who will not allow his children to perform ceremonial dances.

sigwik: Outright bestowal of a prerogative at marriage.

siasts: Departure to a new locality.

sisi, vocative, siasi: Father's brother or mother's brother.

siunt: Paddle.

siuntia: Dangerous power such as is present at various petrified places.

Silhmata: One of the names of the supreme god.

Sitling: Ancestral name of a Bella Coola woman.

siut, vocative, siast: 1—Any supernatural being, the significance being, "Learned."

2—Supernatural power of any kind.

3—Synonym for *gome-ts*, the large *siast* whistle.

4—Killer whale.

5—Song.

6—*Kusiut* name of one of the first men to settle at Kimsquit in the beginning of time.

Siutan-i: Part of a peculiar repository.

Siutamhila: Celebrated Bella Coola warrior.

siutades: Wordless chorus.

Siut-as, "Where Canoes Are Left": Village on the upper Kimsquit River.

Siuid: Celebrated *Djoldamix* chief living in the last century.

siulikam: 1—Expedition without definite objective, made by a despondent person.

2—Individual making such a journey.

Slyman-a: 1—Daughter of the supreme god.

2—*Kusiut* name of a Bella Coola woman.

sixan-imutia: Place where healing power is petrified.

Sixsiqutum: Synonym for *Mulakila*, the supernatural being connected with *asak* rites.

siwimaga: *Kusiut* dance or object used in the land above which serves as pattern or model, *adnaska*, for the user's protégé on earth.

siwepantum: Actual goods used for the "Opening," the first public announcement of a forthcoming marriage.

siwath: Unmarried mother.

siyanta: To perform the services of a herald to a master, especially the proper direction of all chiefly rites. The word *siwath* may be connected with this.

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[825]*Suluks*: Mountain on west side of the Kimaquit River.*sulu-tukwa-kwa*: One of the river sculpins.*sushkwa*: To gather cedar-bark.*Sximina*: One of the first women to settle on the Kimaquit River in the beginning*Sutai*: One of the first women to settle at Schooner Pass in the beginning of time.*Sutkwa*: "Winter Trail": Locality, perhaps village, on the upper Kimaquit River.

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Sutshung: Generic name of the inhabitants of the Dean valley.*Suxwult*: Village on Dean Channel below Kimaquit.*Smooka*: One of the first men to settle on the Kimaquit River in the beginning of time.*Smuky*: Mountain at Kimaquit which was in human form in the beginning of time.*smakwamdimut*: Meeting of the senior supernatural beings to discuss ceremonial matters at the winter solstice.*smaleta*: Provender provided by the supreme god for the first settlers in the beginning of time.*smo'xwa*: Mud.*smala*: Person or object which is taboo.*Smakwax*: Evil supernatural being.*Spaishwa*: "Maker of Good Weather": Supernatural name of dog salmon.*smakwam pui man*: Term of opprobrium applied to a child whose father drove away his mother.*spaksta*: Sorcerer's box.*Smakwam-wa*: Part of a peculiar repository.*spen*: Female lover, especially a paramour.*spam*: Male lover.*Spaf-wi*: One of the first women to settle on the upper Kimaquit River in the beginning of time.*spem*: The bursting forth of light.[785]
[831]*smata*: Ceremonial chastity.*smatadjud*: The state of practicing ceremonial chastity.*smatamai*: Power engendered by ceremonial chastity.*spuk*: 1—Sorcerer.

2—Kasint name of a Bella Coola man.

Spukadjud-wa: Part of a peculiar repository.*smim*: Cedar-bark cord.*Sximina*: One of the first women to settle on the Kimaquit River in the beginning of time.*Sximamimut*: Immoral supernatural woman.*sp'el*: Afterbirth.*Syymata*: Chief of the dogs in the beginning of time.*Spaw*: 1—Hermaphrodite, a supernatural being.

2—Man who performs woman's work.

smamamaw Ak': Life, one of the supernatural elements in the human body.*Sut'wat*: South Wind: A supernatural being.*Sukki*: "Angry Moon": First moon after the winter solstice.*sm-wi*: Potentuous supernatural creatures that travel with the War-Party of the Tides.*smamad*: "The Left Side," in the language of ghosts. The word has two meanings:

1—Carved human figure set up by a shaman near the vessel of grasse which is thrown on a fire.

2—Nickname bestowed on a man.

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Synghadus: Supernatural children guarded by the hermaphrodite in the land above.

Synad: Name taken by a *Stux* man in the beginning of time.

stungmud: Place in stream or river where a salmon has just jumped.

stumad-a: Name created upon earth.

stuxpandil: Deer.

stuxat: Water-tight receptacle made from the internal organs of a mountain goat.

Stuxolymnum, "What Sweeps Away the Food": First moon after the winter solstice.

stuxomud, "Tears": Preliminary presents given to guests at a memorial potlatch.

stuxlankis, "Short-lived": Rhetorical term used with reference to the death of a young chief.

stuxawi: An adolescent girl, not yet subject to the full taboos of womanhood.

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laktat: Cave.

lat: 1—Son, in direct address. As a courtesy title this is often used for lada unrelated to the speaker.

2—Masculine suffix.

Talastmala: 1—One of the first men to settle at Schooner Pass in the beginning of time.

2—One of the first men to settle at *Swalest* in the beginning of time.

talantmak: Desertion of husband by his wife.

laim: Dorsal fin of a fish.

talaiming: Heavy kind of copper.

talimam: Tournament between rival villages.

Tal-is: 1—Village at head of South Bentinck Arm.

2—Generic name applied to all villages on South Bentinck Arm.

Talishaw-a: *Nasqwal* name embodied in a *Swalest* origin myth.

Tamtmak-pat, "The Brother": One of *Tuxapilux-a's* names and hence a designation given to shamans.

Tamakea: *Stux* man mentioned in an ancient story.

stuxamnum: The issuing abroad of invitations to a memorial potlatch.

lapt: Forest consisting of dense underbrush between big trees.

lapud: Blood-stained cedar-bark pod.

st-a: 1—Bird arrow.

2—Weapon, invincible to mortals, with which a wolf kills its prey.

Tat; *umtut*, *Tatut*: 1—Designation of supreme god used in prayer.

2—Father, term used by child.

laktamp: Water-lily.

Tu-pat: Land inhabited by the Kwakiutl.

Talawam: Leading chief of *Alpatal* and reported founder of the village.

Tuxpawam: Bella Coola chief living in the last century.

laku: Type of sea-going canoe with bow and stern identical.

rambudi: 1—White-fronted goose.

2—Type of sea-going canoe named from the bird.

lamut: Husband (*li lamutalut*: My husband).

ramut: River.

Tamamuth: Chief who came to Cape Mudge in the beginning of time and later moved to Bella Coola.

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